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Millennial STAR

OFFICIAL PUBLICATION OF
THE CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS
IN GREAT BRITAIN

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CONTENTS

EDITORIAL

Count Your Blessings NATHAN ELDON TANNER.....269

ARTICLES

The New Apostle..... 270

The Woman behind the Man..... 272

The Book of Mormon, True or False ?..... 274

Missionary Companions share Unique Heritage.....278

FEATURES

From the Temples of Our Lord, No. 7.....280

Music and You..... 284

Servicemen and the Church.....285

News from the Stakes and Missions.....287

Missionary Activities.....291

Front Cover : President N. Eldan Tanner

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"HE WHO RECEIVETH ALL THINGS WITH THANKFULNESS SHALL BE MADE GLORIOUS." (*Doctrine and Covenants* 78:19.)

EDITORIAL

COUNT OUR BLESSINGS

BY PRESIDENT N. ELDON TANNER

IN some countries a certain day, usually in the autumn of the year, is set aside as a special day of thanksgiving. On this day great feasts and celebrations are planned and in some cases prayers of thanksgiving are offered to God for the bounties of life. The Lord has said:

> "When thou risest in the morning let thy hearts be full of thanks unto God."

There is a great tendency in the world today for us to just take our many blessings for granted, adopting the attitude that the world owes us a living. We seem to forget that God is the giver of all, even the air we breathe, the water we drink and even life itself. In fact, there is a common tendency for our young people, and many who are not so young, to complain about what they do not have rather than to thank God for the many blessings they do have. We have all heard of the man who complained that he had no shoes until he met a man who had no feet.

We have so many many blessings for which we should be eternally grateful, some of which I should like to enumerate after relating an experience I had while in Berlin for the organisation of the Berlin Stake.

I met a young man with his arm in a sling, and while talking to him through an interpreter I noticed that he had no hand. I asked him what had happened and he told me that he had been living in East Berlin, but that while working in a factory in West Berlin his hand had been so badly crushed they had to amputate. The shock and loss of blood almost cost him his life. While in the West Berlin hospital in this critical condition they sent for his wife and two children who were in East Berlin. While they were there visiting with him an order was passed prohibiting anyone to leave East Germany.

This young man said, "Here I am with my family in West Berlin, out from under that foreign dictator, and free to attend this conference, be close to the Church and worship as I please." Then he said, "Now I realise that the losing of this arm was a blessing in disguise."

We should join and sing with all the fervour we can muster:

> "Our God we raise to Thee
> Thanks for thy blessings free."

How thankful we should be for life itself, and to be permitted to live in this day and age when we enjoy more of the material comforts and blessings than were ever enjoyed by any other people.

We should express our gratitude each day for the health and strength that we enjoy; that we have two eyes, two ears, two legs and two arms; that we have our parents and our children, our brothers and sisters, our relatives and many friends; for our food, clothing, and shelter; for the privilege of living in a country where we can choose our lives and what we'll be, and worship according to the dictates of our own conscience.

We are the most blessed people in all the world to be members of the Church and Kingdom of God here upon the earth, and to know that God lives and that the Gospel, in its fullness, has been restored in these the latter days, and to live in a country where we can enjoy all the blessings which this Church affords.

There is neither time nor space to enumerate our many blessings so while on our knees tonight with our families let us count our many blessings and name them one by one and thank God for them and pray that we might prove worthy of them. Then rise and sing:

> "We thank thee, O God, for a prophet
> To guide us in these latter days.
> We thank Thee for sending the gospel
> To lighten our minds with its rays,
> We thank Thee for every blessing
> Bestowed by Thy bounteous hand.
> We feel it a pleasure to serve Thee,
> And love to obey Thy command.

President N. Eldon Tanner

THE NEW APOSTLE

EXACTLY two years after receiving the call to serve as an Assistant to the Council of the Twelve, President Nathan Eldon Tanner, the West European Mission President, has been called to fill the vacancy on the Council of the Twelve caused by the recent death of Elder George Q. Morris.

The Saviour's call to the early disciples on the shores of Galilee to " Follow me, and I will make you fishers of men " (Matt. 4:19) is, in essence, that same call given to all who would follow him. As of old, those hearing best the call to become fishers of men are those who become leaders of men in the Church and in their personal accomplishments. Such a man is Elder Nathan Eldon Tanner.

That Elder Tanner's life, both in and out of the Church, has been a success is seen by his phenomenal record. Rising from the position of a high school teacher to that of president of the $300,000,000 Trans-Canada Pipe Lines Limited is only a part of his story of energy and drive. That he originally refused the offer to establish himself in Toronto as head of this company, on the grounds that it would take him away from his Church responsibility as stake president, is evidence enough of his loyalty, devotion and love for the gospel and the Lord's work.

Elder Tanner was born in Salt Lake City, May 9, 1898, the son of Nathan William Tanner and Edna Brown Tanner who went from Utah to Southern Alberta by covered wagon in 1897. His mother returned to Salt Lake City where he was born. She returned to Canada with her baby when he was just a few weeks old. He has lived there ever since. In 1935 he gave us his position as principal of a Cardston, Alberta, school to represent the Cardston constituency in the Alberta legislature. He was named Speaker of the House and, one year later, he was appointed to be Minister of Lands and Mines. In 1949 he was appointed minister of two newly created departments, the Department of Lands and Forests and the Department of Mines and Minerals.

After his resignation from government service in 1952, Elder Tanner took over the presidency of Merrill Petroleums Limited. In 1954 he resigned from this position to become president of the Trans-Canada Pipe Lines Limited, a company which was formed to build a natural gas line some 2,200 miles from Alberta to Quebec. Although he gave up this position in 1959, he is still on the board of directors. In addition, he is director of the National Trust Company Limited, the Toronto-Dominion Bank, Consolidated Freightways, Inc., Inland Cement Company Limited, and Merit Oil Limited. He is also president of Merit Oil Limited and Provincial Products Pipeline Limited. He was president of the Canadian Gas Association in 1959-60. In 1961 he was appointed chairman of the board of directors of Deseret Enterprises Ltd., the Church-owned company in Mitcham, Surrey.

As to Elder Tanner's Church and civic service, he has been equally effective and has an even more admirable record as that made career-wise. Among other positions, he served as bishop of the Cardston First Ward for three years (1932-35); president of the Edmonton Branch, Western Canadian Mission, for twelve years (1938-52); and president of Calgary Stake for seven years (1953-60).

When Elder and Sister Tanner moved to Edmonton with their five children in 1937, they " swelled " the number of Church members in the Edmonton Branch from fifteen to twenty-two members. By the time he moved to Calgary, the branch had developed a membership of well over five hundred, and the first Edmonton LDS chapel had been built. Also the University of Alberta Institute was established.

During his leadership of the Calgary Stake, the membership of the stake grew from a little more than 2,000 in 1953 to almost 4,000 in 1960.

Elder Tanner's talent for accomplishing those things he sets out to do is reflected in his private life. On seeing Sara Isabelle Merrill for the very first time, and before having actually met her, he turned to a companion and told him, " Someday, I am going to marry that girl! " In 1919, Elder Tanner took Sara to be his cherished wife, and they were sealed in the Alberta Temple in 1923. They have five lovely daughters, all of whom are married, and twenty-two grandchildren.

In addition to belonging to seven clubs and service organisations, including Rotary, Elder Tanner is an enthusiastic golfer and member of the Calgary Golf Club and Calgary Chamber of Commerce. He has served as commissioner of the Alberta Boy Scouts Association for eight years (1945-53) and is a life member and was awarded Silver Wolf in this organisation. He wears his Scout button to show his support of this great organisation. He is a member of the board of governors of the University of Alberta and was awarded the degree of honorary Doctor of Laws at Brigham Young University in 1956.

The success of Elder Tanner's life in the Church and in his own private undertakings is based upon absolute integrity, honesty, and fearlessness. His own philosophy of success is that "Anything that is worth doing is worth doing well." While he never dreamed that he would be called to serve as Assistant to the Council of the Twelve, his service to the Church has been ". . . the balance wheel and governor " in his life. Indicative of his humility and attitude toward Church service are comments made to thousands of assembled conference visitors. He said:

" I wish to express my sincere appreciation of the confidence shown by the General Authorities, President McKay, and those associated with him, in calling one so unprepared to hold such a high office in this Church of Jesus Christ of Latter-day Saints. No one with less ability could be called to this position. . . . I wish to say that I love the Lord with all my heart, and I pledge at this time that I will serve Him and you [President McKay] with all my might, mind, and strength. . . . "

President and Sister N. Eldon Tanner and their five daughters.

THE APOSTOLIC CALLING

APOSTLES in the Church of Jesus Christ of Latter-day Saints are called upon to perform a multitude of tasks; however, their principal assignments may be listed under the following headings: first, bearing witness of Jesus Christ; second, proclaiming the everlasting gospel at home and abroad; and third, building up and regulating the Church. These assignments are all fulfilled under the direction of the First Presidency. President Joseph Fielding Smith made the following statement regarding the calling of the apostles:

The true calling of the apostles of Jesus Christ is to hold the fullness of the priesthood and to proclaim the gospel in all the world. They hold the *keys*, to open the door by the proclamation of the gospel of Jesus Christ.

In modern revelation the Lord outlined the work and duties of the apostles as follows:

The twelve travelling councillors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world—thus differing from other officers in the church and in the duties of their calling.

And they form a quorum, equal in authority and power to the three presidents previously mentioned [the First Presidency]. . . .

The Twelve are a Travelling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentiles and secondly unto the Jews. . . .

The selection of men to fill vacancies in the Council of the Twelve is made by the President of the Church of Jesus Christ of Latter-day Saints. He does so through inspiration and revelation from the Lord. He is free to select from the male membership of the Church at large.

After the selection has been made by the President of the Church of the man to fill the vacancy in the Quorum of the Twelve, the President of the Church presents his name to his Counsellors for their sustenance and then to the members of the Quorum of the Twelve. Thereafter the person selected is presented to the body of the Church at a general conference for a sustaining vote.

THE WOMAN BEHIND THE MAN

No. 1 : SISTER McKAY

Compiled by

Muriel Cuthbert

Have you ever wondered if you were the only one in the Church who felt discouraged, whose husband was always out doing Church work, while you struggled along keeping the home together, cooking, washing, ironing, caring for the children? Plus extra jobs that you felt your husband ought to be doing like mending fuses, gardening, decorating, painting and a 101 other things.

We often look at our leaders as they urge us to encourage our husbands and do our own visiting teaching etc., and perhaps we think "You don't know what its like!" But they do, they have experienced just the same situations, disappointments, frustrations and long separations, but because of their attitudes they triumphed.

In our new series we are asking the Woman behind the Man, (wives of our leaders), how she feels she has helped her husband progress, how she adjusted her life to help him. We hope that we will all benefit from their experiences.

We have the honour of starting this series with Sister Emma Ray Riggs McKay whose devotion to her husband has endeared her to people throughout the whole world.

SISTER McKAY regards her husband as her "King on earth," and has travelled many miles in a horse and buggy with a baby wrapped in a thick shawl, just so that she could be with her young husband and encourage him as he fulfilled his assignments in other towns, because, she says, "I have a husband who wants me to be with him always, by his side," and "I am glad to do what he wants me to do at all times."

There have been many occasions when Sister McKay has given advice, but we would like to quote just a little from an address she gave at Brigham Young University on April 12, 1952.

"Women have the great responsibility of setting standards and maintaining the spiritual and cultural levels of the home.

"If these men are right, peace in the home is really woman's responsibility and if she wants happiness, she must work for it, yes and pay for it, too, by being at all times kind, loving, self-sacrificing, ready to serve, in fact, loving to do anything the head of the house desires because his desires are also hers.

"There are words which sever hearts more than sharp swords; words that sting through the course of a whole life. What you keep by you, you may change or mend but words once spoken may never be recalled but may be repeated over and over until they end in sorrow and ruin. The thing to do is smile and forget the stinging words. Always smile.

"Nine times out of ten when 'hubby' hurts our feelings it has been done unintentionally or without an understanding of the wound he made, and if we will simply keep the harsh word unspoken, keep smiling and go about our business the whole matter will disappear. But if we fuss every time we are bruised, irritation begins and the separating process goes on.

It takes two to make a happy marriage, both must work together, and about her husband Sister McKay has said:

"I am very, very proud of my husband. He is just as lovely, just as courteous, just as polite, just as kind, just as sweet in our home as he is anywhere else, and I am very proud of him. And I am very grateful for him. I cannot see a thing wrong with him. And I pray that our brethren will try to follow his example in every way, shape and form. It is a wonderful thing to be like him and to follow him."

If we can follow Sister McKay's example maybe our own husbands will be able to say the same wonderful things that President McKay has said about his wife.

On their 33rd wedding anniversary, on January 2, 1934, he said: "Her education has enabled her to be a true helpmate; her congeniality and interest in my work, a pleasing companion; her charm and unselfishness, a lifelong sweetheart; her unbounded patience and intelligent insight into childhood, a most devoted mother."

And on their 61st anniversary: "If you ask me if I love Emma Ray as much now as I did sixty-one years ago, I should have to say 'No' because my love for her has grown each year of our marriage. I love her more now."

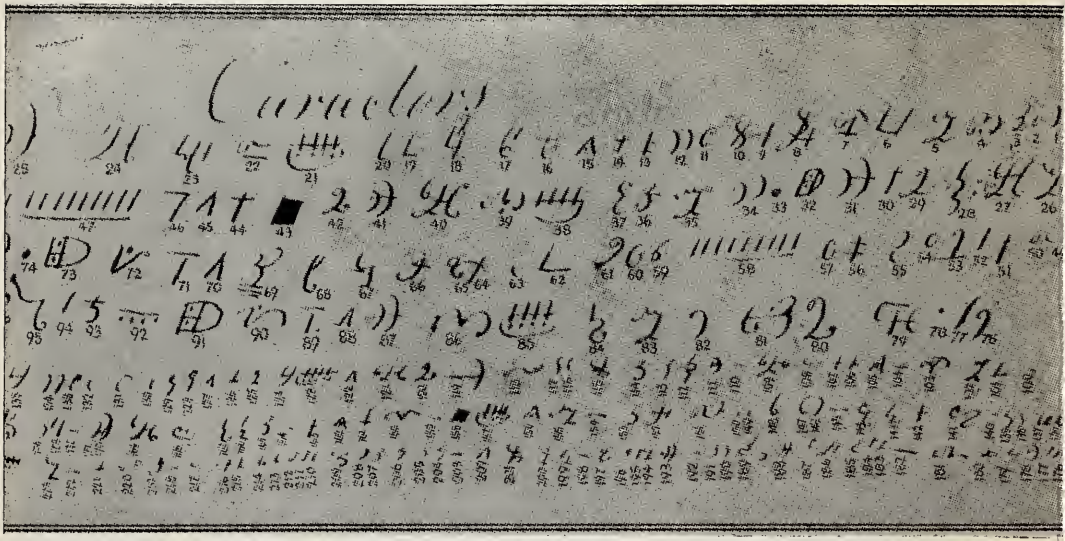
EMMA RAY RIGGS McKAY
Born June 23, 1877. Married January 2, 1901
To David O. McKay, President of the Church of Jesus Christ of Latter-day Saints.
Mother of 7 children, 6 living.
Voted Utah's Mother of the Year, 1954.

THE BOOK OF MORMON: TRUE OR FALSE?

by Dr. Hugh Nibley

IT is impossible to read the *Book of Mormon* with an "open mind". Confronted on every page with the steady assurance that what he is reading is both holy scripture and true history, the reader is soon forced to acknowledge a prevailing mood of assent or resentment.

It was the same uncompromising "yea or nay" in the teaching of Jesus that infuriated the scribes and Pharisees against Him; the claims of the Christ allowed no one the comfortable neutrality of a middle ground. Critics of the *Book of Mormon* have from the beginning attempted to escape the responsibility of reading it by a simple appeal to the story of its miraculous origin; that is enough to discredit it without further investigation.



A copy of some of the characters inscribed on the gold plates from which Joseph Smith translated the Book of Mormon.

Thanks to its title page, the *Book of Mormon* "has not been universally considered by its critics," as one of them recently wrote, "as one of those books that must be read in order to have an opinion of it." Even Eduard Meyer, who wrote an ambitious study of Mormon origins, confessed that he had never read the *Book of Mormon* through.

So it was something of an event when not long since an eminent German historian read enough of the strange volume to be thoroughly disturbed by it. He found in it "the expression of a mighty awakening historical consciousness," and declared that "the problem of America and Europe has in fact never again been so clearly perceived and pregnantly treated as here."

Clear perception? Skilful treatment? In *that* book? Of course the whole thing is a monstrous hoax, Professor Meinhold will not even deign to consider any alternative: in spite of the witnesses and all that, the story of its origin needs and deserves no examination; it is simply *unerhört*, and we don't discuss things that are *unerhört*.

Worst of all, the *Book of Mormon* bears such alarming resemblance to Scripture that for Meinhold it not only undermines but threatens in a spirit of "nihilistic scepticism" to discredit the Bible altogether. Since one can reject the *Book of Mormon* without in any way jeopardising one's faith in the Bible, and since no one ever can accept or ever has accepted the *Book of Mormon* without complete and unreserved belief in the Bible, the theory that the *Book of Mormon* is a fiendish attempt to undermine faith in the Bible is an argument of sheer desperation. Recently Professor Albright has noted that the Bible is first and last a historical document, and that of all the religions of the world only Judaeo-Christianity "can be said to have a completely historical orientation."

Modern scholarship has up to recent years steadily undermined that historical orientation and with it the authority of the Bible; but today the process is being reversed and the glory of our Judaeo-Christian tradition vindicated. "Characteristic of the compelling force of this orientation," according to Albright are the "marked historical tendencies" of Islam and Mormonism, the most complete expression of

which is Mormonism's " alleged historical authentication in the form of the *Book of Mormon* . . . "

What shocks Professor Meinhold in the *Book of Mormon* is the very thing that shocked the past generations of German professors in the Bible: its claims to be a genuine history. When the whole Christian world had forgotten that " historical orientation " which was its one unique distinction, the *Book of Mormon* alone preserved it completely intact.

It is said that John Stuart Mill, the man with the fabulous I.Q. (and little else), read the New Testament with relish until he got to the Gospel of John, when he tossed the book aside before reaching the sixth chapter with the crushing and final verdict, " This is poor stuff! " Any book is a fraud if we choose to regard it as such, but Professor Meinhold cannot nearly so experienced or well-educated (*sic*) as any of logic and savage language serve notice that this book is no laughing matter.

But why should anybody be upset by what a Harvard pedant of our own day calls " the gibberish of a crazy boy? " Because the *Book of Mormon* is anything but gibberish to one who takes the trouble to read it. Here is an assignment which we like to give to classes of Oriental (mostly Moslem) students studying the *Book of Mormon* (it is required) at the Brigham Young University:

> " Since Joseph Smith was younger than most of you and not nearly so experienced or well-educated (sic) as any of you at the time he copyrighted the *Book of Mormon,* it should not be too much to ask you to hand in by the end of the Semester (which will give you more time than he had) a paper of, say, from five- to six-hundred pages in length. Call it a sacred book if you will, and give it the form of a history. Tell of a community of wandering Jews in ancient times; have all sorts of characters in your story, and involve them in all sorts of public and private vicissitudes; give them names—hundreds of them—pretending that they are real Hebrew and Egyptian names of cir. B.C. 600; be lavish with cultural and technical details—manners and customs, arts and industries, political and religious institutions, rites, and traditions; include long and complicated military and economic histories; have your narrative cover a thousand years without any large gaps; keep a number of interrelated local histories going at once; feel free to introduce religious controversy and philosophical discussion, but always in a plausible setting; observe the appropriate literary conventions and explain the derivation and transmission of your varied historical materials. Above all, do not ever contradict yourself! For now we come to the really hard part of this little assignment. You and I know that you are making this all up—we have our little joke—but just the same you are going to be required to have your paper published when you finish it, not as fiction or romance, but as a true history! After you have handed it in you may make no changes in it (in this class we always use the *first* edition of the *Book of Mormon*); what is more, you are to invite any and all scholars to read and criticise your work freely, explaining to them that it is a sacred book on a par with the Bible. If they seem over-sceptical you might tell them that you translated the book from original records by the aid of the Urim and Thummim—they will love that! Further to allay their misgivings, you might tell them that the original manuscript was on golden plates, and that you got the plates from an angel. Now go to work and good luck! "

To date no student has carried out this assignment which, of course, was not meant seriously. But why not? If anybody could write the *Book of Mormon,* as we have been so often assured, it is high time that somebody, some devoted and learned minister of the Gospel, let us say, performed the invaluable public service of showing the world that it can be done.

Assuming that it was not Joseph Smith but somebody else who wrote it gets us nowhere. If he did not write it, Joseph Smith ran an even greater risk in claiming authorship than if he had. For the first important man among his followers to turn against him would infallibly give him away. Sidney Rigdon, full of ambition and jealous of the Prophet, never claimed authorship of the *Book of Mormon* (which has often been claimed *for* him) or any part in it, nor in all the years during which he fought Smith from outside the Church did he ever hint the possibility of any other explanation for the *Book of Mormon* than Joseph Smith's own story.

Martin Harris, Oliver Cowdery, David Whitmer all turned against the Prophet at one time or another, but neither they nor any other of the early associates of Smith, no matter how embittered, ever gave the slightest indication that they knew of anybody besides Smith himself who had any part whatever of the composition of the *Book of Mormon.* For years men searched desperately to discover some other possible candidate for authorship, or as one present-day critic puts it, " Every effort has been made to find a more plausible explanation of the sources of these scriptures."

From the first all admitted that Joseph Smith was much too ignorant for the job. We grant that willingly, but who on earth in 1829 was not too ignorant for it? Who is up to it today? If the disproportion between the learning of Smith and the stature of the *Book of Mormon* is simply comical, that between the qualifications of an Anthon or a Lepsius and the production of such a book is hardly less so. We can't get rid of Joseph Smith, but then it would do us no good if we could. Just consider the scope and variety of the work as briefly as possible.

1 Nephi gives us first a clear and vivid look at the world of Lehi, a citizen of Jerusalem but much at home in the general world of the Near East of 600 B.C. Then it takes us to the desert where Lehi and his family wander for eight years, doing all the things that wandering families in the desert should do. The manner of their crossing the ocean is described, as is the first settlement and hard pioneer life in the New World dealt with in the Book of Jacob and a number of short and gloomy other books. The ethnological picture becomes very complicated as we learn that the real foundations of New World civilisation were not laid by Lehi's people at all, but that there were far larger groups coming from the Middle East at about the same time (this was the greatest era of exploration and colonisation in the history of the ancient world), as well as numerous survivors of an archaic hunting culture of Asiatic origin that had thousands of years before crossed the North Pacific and roamed all over the " north country ".

The book of Mosiah describes a coronation rite in all its details, and presents extensive religious and political histories mixed in with a complicated background of exploration and colonisation. The book of Alma is marked by long eschatological discourses and a remarkably full and circumstantial military history. The main theme of the book of Helaman is the undermining of society by moral decay and criminal conspiracy; the powerful essay on crime is carried into the next book where the ultimate dissolution of the Nephite government is described.

Then comes the account of the great storm and earthquakes, in which the writer, ignoring a splendid opportunity for exaggeration, has as accurately depicted the typical behaviour of the elements on such occasions as if he were copying out of a modern textbook on seismology. The damage was not by any means total, and soon after the catastrophe Jesus Christ appeared to the most pious sectaries who had gathered at the Temple.

The account of Christ's visits to the earth after His resurrection are exceedingly fragmentary in the New Testament, and zealous efforts are made in early Christian apocryphal writings to eke them out; his mission to the Nephites is the most remarkable part of the *Book of Mormon*. Can anyone now imagine the terrifying prospect of confronting the Christian world of 1830 with the very words of Christ? Professor Meinhold still shudders with horror at the presumption of it, and well he might, as the work of an impudent imposter who knew a year ahead of time just what mortal peril he was risking the project is indeed *unerhört;* as the work of an honest well-meaning Christian it is equally unthinkable.

But the boldness of the thing is matched by the directness and nobility with which the preaching of the Saviour and the organisation of the Church are described. After this comes a happy history and then the usual signs of decline and demoralisation; the death-struggle of the Nephite civilisation is described with due attention to all the complex factors that make up an exceedingly complicated but perfectly consistent picture of Decline and Fall. Only one who attempts to make a full outline of *Book of Mormon* history can begin to appreciate its immense complexity: and never once does the author get lost (as the student repeatedly does, picking his way out of one maze after another only with the greatest effort), and never once does he contradict himself. We should be glad to learn of any other like performance in the history of literature.

The final book takes us back thousands of years before Lehi's time to the dawn of history and the first of the great world migration. A vivid description of a "Voelkerwanderungszeit" concentrates on the migration of a particular party—a large one, moving through the years with their vast flocks and herds across central Asia, (described as at that time a land of swollen inland sees), and then undertaking a terrifying crossing of the North Pacific. Totally unlike the rest of the *Book of Mormon,* this archaic tale conjures up the "heroic" ages, the "Epic Milieu" of the great migrations and the "Saga time" that follows, describing in detail the customs and usages of a cultural complex that Chadwick was first to describe in our own day.

Here in this early epic, far beyond the reach of any checks and controls our foolish farm-boy had unlimited opportunity to let his imagination run wild. What an invitation to the most gorgeously funny extravaganza! And instead we get a sober, factual, but completely strange and unfamiliar tale.

Even this brief and sketchy indication of thematic material should be enough to show that we are not dealing here with a typical product of American or any other modern literature. Lord Raglan has recently observed that the evolution of religions has been not from the simple to the complex but the other way around: "The modern tendency in religion, as in language, is towards simplicity. The youngest world religion, Islam, is simpler both in ritual and dogma than its predecessors, and such modern cults as Quakerism, Baabism, Theosophy, and Christian Science are simpler still."

The work of Joseph Smith completely ignores this basic tendency; whatever he is, he is not a product of the times. The mere mass, charge, and variety of Mormonism has perplexed and offended many; but it is never too much to digest. The big, ponderous, detailed plot of the *Book of Mormon,* for example, is no more impressive than the ease, confidence, and precision with which the material is handled. The prose is terse, condensed and fast-moving; the writer never wanders or speculates; beginning, middle and ending are equally powerful, with no signs of fatigue or boredom;

The Author

This is the first in a series of articles on *The Book of Mormon* by Dr. Hugh Nibley. Dr. Nibley is one of the finest scholars in the Church. He is on the faculty at Brigham Young University, where he is professor in the departments of history and religion.

there is no rhetoric, no purple patches, nothing lurid or melodramatic, everything is kept sober and factual.

The Book of Mormon betrays none of the marks of "fine writing" of its day; it does not view the Gorgeous East with the eyes of any American of 1830, nor does it share in the prevailing ideas of what makes great or moving literature: the grandiose, awesome, terrible and magnificent may be indicated in these pages, but they are never described; there is no attempt to be clever or display learning, the *Book of Mormon* vocabulary is only 3,000 words! There are no favourite characters, no milking of particularly colourful or romantic episodes or situations, no revelling in terror and gore.

The book starts out with a colophon telling us whose hand wrote it, what his sources were, and what it is about; the author boasts of his pious parents and good education, explaining that his background was an equal mixture of Egyptian and Jewish, and then moves into his history establishing time, place and background; the situation at Jerusalem and the reaction of Nephi's father to it, his misgivings, his prayers, a manifestation that came to him in the desert as he travelled on business and sent him back post-haste "to his own house at Jerusalem," where he has a great apocalyptic vision.

All this and more in the *first seven verses* of the *Book of*

Mormon. The writer knows exactly what he is going to say and wastes no time in saying it. Throughout the book we get the impression that it really is what its authors claim it to be, a highly condensed account from much fuller records. We can imagine our young rustic getting off to this flying start, but can we imagine him keeping up the pace for ten pages? For 588 pages the story never drags, the author never hesitates or wanders, he is never at a loss. What is really amazing is that he never contradicts himself.

Long ago Friedrich Blass laid down rules for testing any document for forgery. Let us paraphrase these as Rules to be followed by a Successful Forger, and consider whether Joseph Smith paid any attention to any of them.

(1) Keep out of the range of unsympathetic critics- There is, Blass insists, no such thing as a clever forgery. No forger can escape detection if somebody really wants to expose him; all the great forgeries discovered to date have been crudely executed (e.g. the Piltdown skull), depending for their success on the enthusiastic support of the public or the experts. The *Book of Mormon* has enjoyed no such support; from the day it appeared important persons at the urgent demand of an impatient public did everything they could to show it a forgery. And Joseph Smith, far from keeping it out of the hands of unsympathetic critics, did everything he could to put it into those hands. Surely this is not the way of a deceiver.

(2) Keep your document as *short* as possible. The longer a forgery is the more easily it may be exposed, the danger increasing geometrically with the length of the writing. By the time he had gone ten pages the author of the *Book of Mormon* knew only too well what a dangerous game he was playing *if* it was a hoax; yet he carries on undismayed for six hundred pages.

(3) Above all, *don't* write a *historical* document! They are by far the easiest of all to expose being full of " things too trifling, too inconspicuous, and too troublesome " for the forger to check up on.[11]

(4) After you have perpetrated your forgery, go into retirement or disappear completely. For vanity, according to Blass, is the Achilles heel of *every* forger. A forger is not only a cheat but also a show-off, attempting to put one over on society; he cannot resist the temptation to enjoy his triumph and if he remains in circulation inevitably gives himself away. Joseph Smith ignored any opportunity of taking credit for the *Book of Mormoon*—he took only the responsibility for it.

(5) Always leave an escape door open. Be vague and general, philosophise and moralise. Religious immunity has been the refuge of most eminent forgers in the past, beautiful thoughts and pious allegories, deep interpretations of Scripture, mystic communication to the initiated few, these are safe grounds for the *pia fraus*. But the *Book of Mormon* never uses them. It does not even exploit the convenient philological loophole of being a translation: as an inspired translation it claims all the authority and responsibility of the original.

Granted that any explanation is preferable to Joseph Smith's, where is any explanation? The chances against such a book ever coming into existence are astronomical: Who would write it? Why? Trouble, danger, and unpopularity are promised its defenders in the book itself. Did someone else write it so that Joseph Smith could take all the credit? Did Smith, knowing it was somebody's else's fraud, claim authorship so that he could take all the blame?

The work involved in producing the thing was staggering, the danger terrifying, long before publication time the newspapers and clergy were howling for blood. Who would want to go on with such a suicidal project? All that trouble and danger just to fool people; but the author of this book is not trying to fool anybody: he claims no religious immunity, makes no effort to mystify, employs to rhetorical or allegorical license.

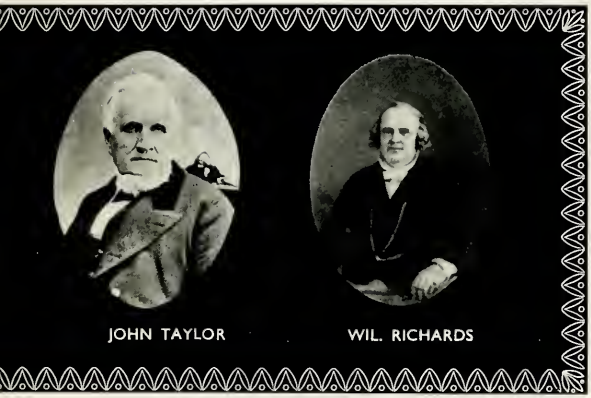
There are other things to consider too, such as the youth and inexperience of Smith when (regardless of who the author might be) he took sole responsibility for the *Book of Mormon*. Faced with a point-blank challenge by the learned world any imposter would have collapsed in an instant, but Joseph Smith never weakened though the opposition quickly mounted to a roar of national indignation. Then there were the Witnesses; real men, who though leaving the Church for various real or imagined offences never altered or retracted their testimonies of what they had seen and heard.

The fact that only one version of the *Book of Mormon* was ever published and that Joseph Smith's attitude towards it never changed is also significant. After copyrighting it in the Spring of 1829 he had a year to think it over before publication and yield sensibly to social pressure; after that he had the rest of his life to correct his youthful indiscretion; years later, an important public figure and a skilful writer, knowing that his book was a fraud, knowing the horrible risk he ran on every page of it, and knowing how hopelessly naïve he had been when he wrote it, he should at least have soft-pedalled the *Book of Mormon* theme. Instead he insisted to the end of his life that it was the truest book on earth, and that a man could get nearer to God by observing its precepts than in any other way.

Parallelomania has recently been defined as the double process which " first overdoes the supposed similarity in passages and then proceeds to describe source and derivation as if implying literary connections flowing in an inevitable or predetermined direction." It isn't merely that one sees parallels everywhere, but especially that one instantly concludes that there can be only one possible explanation for such. From the beginning the *Book of Mormon* has enjoyed the full treatment from Parallelomaniacs. Its origin has been found in the Koran, in Swedenborg, in the teachings of Old School Presbyterians, French Mystics, Methodists, Unitarians, Millerites, Baptists, Cambellites, and Quakers, in Roman Catholicism, Arminianism, Gnosticism, Transcendentalism, Atheism, Deism, Owenism, Socialism, and Platoism; in the writing of Rabelias, Milton, St. Anselm, Joachim of Flores, Eethan Smith, the Early Church, in Old Iranian doctrines, Brahmin mysticism and Freemasonry, etc.

Now a person who has only read Milton, or Defoe, or Rabelais would have an easy time discovering parallels all through the *Book of Mormon*, or any other book he might read thereafter, and it is not surprising that people who have studied only English literature are the most eager to condemn the *Book of Mormon*.

MISSIONARY COMPANIONS SHARE A UNIQUE HERITAGE



ELDER RALPH BURTON and Elder Robert Taylor, two fine missionaries who work together as companions in the town of Yeovil, Somerset, share a unique heritage. They are descendants of two of the greatest missionaries, President John Taylor and Willard Richards, who were both with the Prophet and Hyrum Smith at the martyrdom at Carthage on June 27, 1844.

Elder Robert Taylor is the great grandson of President Taylor, and Elder Ralph Burton is the great great grandson of Elder Willard Richards.

President John Taylor, born November 1, 1808 at Milnthorpe, England, was the third president of the Church. Dr. Willard Richards was in the presidency of the British Mission and second counsellor in the first presidency to President Brigham Young.

These great Church leaders would be proud of the way Elders Burton and Taylor are carrying out this great work which meant so much to them.

Top Picture :
Elder Taylor, the great grandson of John Taylor, the third Prophet of the Church, who was born in Lincolnshire.

Centre :
John Taylor (left) and Dr. Willard Richards.

Bottom Picture :
Elder Ralph Burton, the great, great grandson of Dr. Willard Richards.

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BOOK OF REMEMBRANCE REFERENCES : MALACHI 3 : 16, MOSES 6 : 5, ABRAHAM 1 : 31, D. & C. 85 : 9

FROM THE TEMPLES OF OUR LORD

No. 7 : Idaho Falls

IT was only a few brief months after the organisation of the Church when the doctrine of temple building and ceremonial ordinances were partly revealed. The Saints were told that there should stand a sacred House of the Lord in Jackson county, Missouri. The site was selected and dedicated, but because of hatred and open hostility of the people in that land no temple was built there, although that day will come in the due time of the Lord.

The first temple erected in this dispensation was at Kirtland, Ohio, December 27, 1832. Upon this day the Lord commanded that a house be built there, "even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." (*Doctrine & Covenants* 88: 119.)

It was further stated that the Lord had keys and endowments to bestow upon his Elders, requiring the building of

such a house. In January, 1836, two months before dedication, the first ceremonies of endowment were given in the temple.

It was on this occasion that the revelation was given that "all who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the Celestial Kingdom of God; also all that shall die henceforth without a knowledge of it, who could have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord will judge all men according to their works, according to the desire of their hearts."

It was April 3, 1836, when the Prophet Joseph Smith and Oliver Cowdery retired behind one of the veils near the pulpit and they engaged in solemn prayer. The vision recorded in Section 110, verses 1 to 10, was given to them. This temple was built primarily for the restoration of the keys held by ancient prophets.

Following the appearance of the Saviour, came Moses holding the keys of the gathering of Israel and the restoration of the ten tribes from the north; then Elias who held the keys of the gospel in the days of Abraham, and Elijah with the keys of the sealing power by which the hearts of the fathers are turned to their children and the hearts of the children to their fathers.

The promise had been made through Malachi, and was now repeated by Elijah, that these keys were restored so that the earth should not be smitten with a curse at the coming of the great and dreadful day of the Lord.

The Prophet Joseph Smith is quoted as saying, "The saints have not too much time to save and redeem their dead and gather their living relatives that they may be saved also before the earth will be smitten and consummation decreed falls upon the world." He continues, "I would advise all the saints to go to with their might and gather together all their living relatives to this place that they may be sealed and saved; that they may be sealed against the day that the destroying angel goes forth and if the whole Church should go to with all their might to save their dead, seal their posterity, and gather their living friends and spend none of their time in behalf of the world, they would hardly get through before the night would come when no man can work."

We are told that it is Ephraim today who holds the Priesthood; it is Ephraim that the Lord has made covenant and has revealed the fullness of the everlasting Gospel. It is Ephraim who is building temples and performing the ordinances in them, both for the living and the dead.

We must conclude from the scriptures quoted and the statements made by the Prophet Joseph Smith and the continuous building of temples that members are charged with the responsibility of doing this most urgent work for we are told that without our worthy dead we, ourselves, cannot be saved.

It is my earnest prayer that the people living near the London Temple, and others living in the proximity of any of the temples that are now established, will do all they can to complete the work for themselves and their ancestors.

Each is given a bag of tools,
A shapeless mass,
A book of rules;
And each must make,
'Ere life is flown,
A stumbling block,
Or a stepping stone.

—R. L. Sharpe

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TESTIMONIES FROM NORTH OF THE BORDER

FIVE weeks ago I became a member of the Church, with my family. Five weeks ago I stopped smoking and drinking, after being a smoker for 37 years and an habitual whisky drinker for quite a few years. To me these things are miracles, for I had no will power of my own to stop; but after I was baptised by Elders Meng and Wagstaff, I prayed to God for help, and He must have given it to me or I could never have succeeded.

I know now that I have found the true Church of Jesus Christ, and it fills my heart with gratitude for the Elders who gave of their time and brought me and my family this wonderful gift of salvation.

I was at a conference recently and I can honestly say that I have never met a friendlier, happier crowd as our members and Elders. We Scots are famed for our dourness and not showing our emotions, but as I was coming down on the bus to the conference on Sunday, there were two young girls, about sixteen, sitting on the seat behind me, and they were singing hymns. One of them was, " I need you, I need you." You have no idea how that hymn affected me. I felt filled with emotion. I had tears in my eyes and a lump in my throat. Imagine that happening to me, a guy, 52 years of age who has had 5½ years in the R.A.F. during the war and has been kicked and buffed around since he was knee-high.

I know I have had help from my Heavenly Father since I have really learned to pray right. It's wonderful! I want to shout it from the roof tops. I still have many friends who have not found Christ yet, but I will try to help them. When they see the difference it has made in me, they are bound to sit up and take notice.

Last Christmas and New Year I had 6 bottles of whisky. I was drunk for three days, and I went around to all of my neighbours with my dog at my heels and a bottle of whisky in my hand. This year, I will still go around to them with my dog at my heels. As he worships and believes in me, I do in my Father in Heaven. This time I will be sober, and I will have a bottle of whisky in one hand and some pamphlets and a Bible in the other. I will need to give the unbelievers a drink, you know.

Both my wife and I will do all in our power to help spread the word of the true gospel. God be with you and yours.

JOHN FRASER, Glasgow

FOR many years, I felt that there was something lacking in my life. Although I had a loving wife and six grand children, I was unable to derive from our home the true happiness I knew should exist. The fault, I knew, lay within myself, but in spite of my numerous resolutions to reform my ways, I always gave into my own selfish desires, deluding myself that my excuses and reasons for so doing were valid.

Many a time I have gone out drinking with friends, knowing full well that my health would suffer and that I was causing unhappiness to my wife. Fortunately, I was able to retain the respect and love of my children, in spite of my bad example. Their love for me actually prevented me from leaving home on one occasion. I was able to admit to my own faults and I became honest with myself in recognising my shortcomings, yet, I still continued my wayward course.

I seriously studied various philosophies and religions and still remained an agnostic, sitting on the fence, unwilling to commit myself one way or another. I used to attend Church of Scotland services, hoping that I would find faith, but even long discussions with ministers and elders of the Kirk were of no avail. I became friendly with a young Catholic priest and he visited my home in a social way, yet his sincerity and devotion could not help me.

Reading, discussion, and observation left me out of it. My reasoning led me to believe that religion as I saw it practised around me was more of a convention than a true belief. My contact with members of various churches tended to drive me away from it. Such hypocrisy and insincerity sickened me and destroyed my faith in human nature. I became disgusted with professed " do-gooders " and developed a cynical attitude to most religious people, and came to the conclusion that God did not exist and that belief in such an idea was a device of the " Establishment " to act as a sop to the feeble-minded masses who felt frightened and lost without some sort of fetish to worship.

I decided that Jesus Christ was just another Socrates or a Plato, a thoughtful man who preached a philosophy of his own, admittedly a great social reformer, but still only an ordinary man. The reported miracles I rejected as distorted history, similar to the distortions of fact and truth practised by sensationalist newspapers today.

Then during the summer holidays of this year our next-door neighbours went to Dumfries and returned three weeks later, converted to Mormonism. Having known Brother and Sister Sharpe for five years, I was surprised at the obvious change in them. Although I knew something of the Mormons, I had never studied their religion at all. In my neighbour's house I glanced at some of the Mormon Missionary Pamphlets and was attracted by one called " A Friendly Discussion," and borrowed it to read, it struck me as being the sanest and most logical explanation of religion that I had ever come across.

I decided to read some more of the pamphlets and after doing so I asked my neighbour to bring the Elders to my home to hear what they had to say. I was still unconvinced,

(continued on page 290)

Music and You

TRY TO LOSE YOURSELF IN THE MEANING OF THE WORDS

by Jean Taverner

THIS month my intention is to recall experiences that may help you with your music. One of these may illustrate the value of not having any inhibitions when you are singing, for these can tear down your confidence and reduce you to a tight-throated, nervous singer.

One of my earliest memories is of spending an hour or so singing my heart out each evening—outside the kitchen door. Never once did I worry about what the neighbours would be thinking. Maybe they all invested in ear-plugs. However, they were all very kind and didn't complain.

My repertoire wasn't very varied, a mixture of ballads, those nostalgic "Long Ago and Far Away" love songs, hymns and school songs. But the important thing now was that any pent up emotions I may have had were allowed to be released, and now I realise what a wonderful release value this could be for anyone, however young or old.

Each Sunday we are given this opportunity to sing our thanks and praises to God, to pour out our hearts in song. What results in many cases ? Over-awareness of our neighbour in the next seat, the self-consciousness which robs us of the joy of worship through singing ? Let us in future try to lose ourselves in what we are expressing and not lose what we are expressing in ourselves.

Nerves . . . I am sure you have all suffered from an attack of these when asked to perform, even with a large group.

Strange as it may seem, nerves are important things and necessary to some extent to help us to give a creative performance. They can keep us on our toes, they provide the extra drive we need to be a convincing and successful performer. But, all things in moderation, if unchecked they can be a misery to us, so let me suggest one or two things that I hope will help.

When I first started singing professionally I discovered that many of the singers in the opera world were superstitious. This is a true sign of nervousness and shows a need for outside help. Having a belief in something did help them and this I found to be true, and how grateful I was to have the Gospel of Jesus Christ and to know of the one Person I could rely on.

Prayer to our Heavenly Father was and is a great help, but this cannot supplement preparation. Knowing what we are doing, sure of our material through adequate practice and study, then the Lord will supply the extra help we may need.

The principle of losing oneself in what you are doing is most important, too. We can be too conscious of how we look to the audience and our minds can be cluttered up with problems that will destroy the whole effect. Be so immersed in what you are doing that these minor things will not enter your minds. Practice this, then eventually it will become easy.

Have you ever felt rather pleased that you were very nervous before performing ? I know I once did, in the mistaken idea that it was a form of humility. But I soon had this notion shattered, thank goodness.

A well-known musical personality once asked me if I felt nervous prior to a concert, and I replied that I did, very much so. To which she replied that I would never be a great artist unless I became aware of art for art's sake and not be so over-concerned in the small part I was playing. In fact she pointed out a lesson in selfishness and how this absorption in ourselves can detroy the thing of greatet importance—the work being performed.

How can we overcome the glassy-eyed look and immovable faces most of suffer from when on stage ? Relax beforehand by sitting in a chair and letting your muscles go limp. This will rest you and conserve your energy.. Then if you still feel that a deep breathing exercise will do the trick, breathe in and out very slowly and rhythmically, using all your lung capacity. This has a good nerve-steadying effect. Then finally smile, and I'm sure you'll go on stage and delight the audience!

LONDON TEMPLE ENDOWMENT REPORT

AUGUST, 1962

Stakes and Missions	*Male*	*Female*	*Total*	*8 months*
Leicester Stake	55	52	107	558
Leeds Stake	15	20	35	206
London Stake	40	59	99	590
Manchester Stake ..	2	2	4	261
British Mission	14	14	28	308
South-West British ..	6	12	18	228
Central British	50	33	83	339
North British	53	124	177	453
Scottish Mission ..	7	4	11	59
Irish Mission	—	—	—	—
Totals	242	320	562	3,002
Visitors	58	51	109	2,662
GRAND TOTALS:	300	371	671	5,664

Servicemen and the Church

PRAY ALWAYS

By Chaplain (1st Lt.) James R. Palmer, U.S.A.F. Servicemen's Co-ordinator, West European Mission

PRAYER may seem an insignificant thing at times. It is easily performed and quickly forgotten. But the real prayer is a direct and personal visit with our Father in Heaven. All too often, there is no communication with God. The memorised or repetitious prayer probably doesn't leave the room.

Many times we are placed in awkward or difficult situations, and, due to outside influence, we lose our courage and fail to do what we know should be done. It isn't that we are really ashamed of the Gospel or of our Father in Heaven. We are just weak. If you ever feel this way, remember this story.

Today, John had arrived in his new home, a military camp. There seemed to be hundreds of men from hundreds of different and far-off cities. Each was different in many ways. One of the first things he noticed was the language and jokes of the other fellows, which were often embarrassing, degrading, and extremely filthy. There seemed to be little concern about God and the higher life.

Nightly finally arrived. Soon the final trumpet sounded and lights were out. John wondered, " Should I get out of bed and kneel to say my prayer ? " Someone will probably see me and make fun. Surely there would be some teasing. I might even get caught out of bed by those in charge."

These were the thoughts which were passing rapidly through John's head. Then the answer rang clear, and he realised that whatever the consequences, he must kneel beside his bed, give thanks and pray for the continued guidance and direction of our Father in Heaven.

As he knelt in humble prayer, he heard heavy footsteps approaching. " It must be the orderly. What would he do ? What could he say ? " Soon the footsteps stopped by his side and he felt hand gently pat him on the shoulder. Then the footsteps sounded again and were soon gone.

That night, John convenanted with our Father in Heaven that he would never forget to pray, regardless of the difficulties which *might* arise.

LETTER TO THE EDITOR

Dear Sir: Sitting in the London Temple, by the side of Brother Spikin from the Edinburgh Branch, I was impressed by the force of the local priesthood bearers in the British Isles.

These men, several hundred in number, were not Elders from Zion. These were solid family men, established in their occupations, of good standing in their various communities. Men mostly in their forties or late thirties. Men capable of leading congregations, and building chapels and recreation halls. Some were skilled in ship building, others were government officials. Others were merchants and men of means.

These were men of influence which they were bound to exert on their fellow countrymen. These were men the Lord could use to implement His Gospel programme amongst their fellows. I was delighted, and inspired to associate with them. I felt thankful to see this fine group of priesthood bearers, with all their potential for fruitful service in Great Britain.

As I sat there, I was aware of the vast and moving influence, the House of the Lord in London, was having on the British Nation.

What a marvellous work and a wonder to behold in the land of my ancestors. I was glad and happy, and profoundly thankful to witness this power of the Priesthood being made manifest before my wondering eyes.

J. Henry Thompson, former Bishop of Malta, Idaho

FOCUS
ON
FASHION

NEWS FROM STAKES AND MISSIONS

Young members of the Northampton Branch at Wickstead Park, Kettering, where they went on a Primary and Sunday School outing. Apart from one girl lost and one boy falling fully clothed in the water . . . all went well. A picnic tea followed games and races, in which the youngest was Trevor Garner—he's 2½ years old.

THE Dewsbury Ward Chapel is making wonderful progress and people passing by the site no longer imagine that it is a new swimming baths for Dewsbury, the chapel is now identified by the sixty-foot tower which is finished in a white surface.

Many members of the Sheffield Ward are supporting the building of this chapel, at least six brethren and sisters have spent their holidays on the site and put between 40 and 50 hours of hard work in. There are, of course, members of the Dewsbury Ward spending their holidays on the site and this keenness to work during holiday times has caught the attention of the National Press and television. On Tuesday, July 31, 1962, the *Daily Express* featured an article about two of the sisters from Dewsbury. On Wednesday, August 1, 1962, Independent Television showed some film taken on the building site and then the following Saturday saw another photograph of a girl working on the site, this time featured in a local paper.

It wasn't long after this free advertisement that Elder Peter Burton, who is a Church Building Missionary at Dewsbury, received a letter from an Indian university student living in Ireland asking if he could work on the Dewsbury site for three months.

Tribute should be paid to Bishop Bolton and his wife, May for housing whoever decides to drop in on the building site and stay overnight or for a week. Such hospitality is not found so easily, especially when it is known that Bishop Bolton's family number five plus a church building missionary. This family carries the spirit of our Father in Heaven and so stands as an example to us all in Dewsbury Ward.

* * *

ON Saturday, August 11, the Leeds Stake held its Road Show. Each Ward was asked to portray a particular country of the world, and much effort was put in by those concerned. Perhaps the biggest laugh was caused by President Parsons, of Barnsley Branch, who gave us the story of the little Dutch boy who saved a village from flood by staying a leak with his finger. The story was told in Stanley Unwim's style. Wakefield Branch, who were portraying Switzerland, were fortunate in having a sister from that country teach them a song in the language of that country and one of their dances.

* * *

ON Friday, August 31, 1962, the Leeds Stake MIA Board organised one of the finest dances this stake has ever had at the New Mecca Locarno Ball Room, Wakefield. Dancing was non-stop from 8 p.m. until 11.45 p.m. It was well attended and truly a good spirit was present. The dancing was led by Brother and Sister Hall.

* * *

AT the recent social of the Scunthorpe Branch Relief Society, a wonderful spirit of love and participation helped to make the occasion enjoyable and memorable.

The guests were welcomed by Sister Irene Thompson, the Branch Society President, and were put into the spirit of the event with a "life-like" rendering of "The Wreck of the Hesperus," by Sister Edith Zywczok.

Top Picture:
Girls from the London Stake and the British Mission who took part in the international "Focus on Fashion" at the Hyde Park Chapel.

Bottom Left:
Irene Karr, a Persian girl who was baptised nine months ago, showing a sample of her national dress.

Bottom Right:
Sister Elaine Cannon, joint author of "Era of Youth," who was a special guest at the fashion show and acted as announcer.

Christian Heede and Elizabeth Finlay after their wedding at the Paisley Branch Chapel.

No social would be complete without the feast, and the Scunthorpe sisters did themselves proud with their spread. During the meal some of the brethren from the "twin" branch at Grimsby, led by the District President, Brother Jenner, visited the Sisters.

Games followed, and then a musical item from Sisters Jones, Smith, Thompson and Hickman. Sister Thompson and Sister Hickman joined forces again in a farmhouse sketch, and then Sister Thompson completed the "live" programme with the comical horror, "Lampton Worm," a chilling tale of the folks of ancient Durham and the appearance of the monster.

A wonderful evening was brought to a close with the sisters listening to a tape-recording of the "Singing Mothers."

Captain of the Donegall Giants (see Page 290) **presenting the baseball cup which his team won to the President of Belfast West Branch for display and safe keeping.**

* * *

ON Saturday, August 11th, 1962, two prominent Latter-day Saint families were united in a wedding at the Paisley Branch Chapel.

President David M. Porch united Elizabeth Finlay, daughter of Brother and Sister Robert Finlay, Bishop of Renfrew Ward, and Christian Heede, son of Brother and Sister Peter Heed, of the Pollok Ward.

The bride was attended by Senga Cameron as bridesmaid and a cousin of the bride. Sheila Finlay acted as trainbearer. The best man was James Heede, brother of the 'groom.

Both the bride and 'groom are actively engaged in church activities in the Renfrew Ward in the newly formed Glasgow Stake.

* * *

ON September 22, the groundbreaking service was held at the Church site for the building of a new chapel in Londonderry, Ireland. This will be the second chapel under construction in North Ireland and the first chapel to be started since the organisation of the new Irish Mission.

The site is a beautiful spot located in a choice part of the city. The County Council was responsible for the Church getting a permit to build on this property.

There were about 100 Saints gathered around the spot where the first shovel of earth would be taken, and curious neighbours opened their windows as the Saints sang the opening hymn, "How Firm a Foundation."

Present for this occasion were President and Sister Stephen R. Covey, President of the Irish Mission; President Robert Devenney, First Counsellor to the Mission President; Robert Smyth, Londonderry District President; William R. Smyth, Londonderry Branch President; Brother Wesley Carter, Church Building Area Supervisor and his wife; Brother Earl Peay, supervisor of construction for the new Londonderry chapel and his wife.

The opening prayer was offered by Brother Thomas Eric Chambers, District President, Robert Smyth, conducted the services. He said that five years ago there were only eight members in Londonderry and now there are about ninety. Ever since the Elders first came to Londonderry they have looked forward to having their own chapel. Their goal is to have it finished in 1963.

President William R. Smyth, the new branch president, spoke of the peace and joy one receives from serving the Lord and emphasised the importance of progress and looking ahead to better things.

President Covey thanked everyone for the planning and preparation that had gone into the groundbreaking ceremony. He said that President and Sister Brockbank would like to have been in attendance and he thanked them for their preparatory work. He said that he wondered how many precious moments like this would be witnessed in years to come. He said, "The Lord has set us apart to do this great work and to erect a beautiful monument on this spot. This is the work of the Lord."

President Covey performed the first

breaking of the ground with the other mission, district and branch leaders and members following.

The service was concluded by the assembled group singing "The World Has Need of Willing Men." The benediction was offered by Elder Jerry F. Battle.

* * *

ON Saturday, September 8, the Relief Society Presidents and their officers of the Irish District met for an all-day Seminar, which was held at the lovely new mission home, "Redhill". One of the main purposes of the Seminar was to present an outline and interpretation of the coming year's Relief Society agenda.

The programmes concerning Visiting Teaching, Record Keeping, Relief Society Magazine, bazaars, teacher training, visual aids, Relief Society policies were presented as well as other aspects of the work. The presentation was in the form of discussions, skits, films, lecture and buzz groups.

The programme was successful in discussing common problems, analysing each branch situation and getting helps and ideas, new methods and approaches in dealing with them. Each branch brought some of their loveliest and most original work meeting articles, which were displayed at the meeting.

In between the morning and afternoon session a luncheon was served to all the participants and they had the opportunity to walk around the expansive and beautiful grounds of the newly decorated mission home.

Youth from the Bonnyrigg Branch at their camp at Innerleith.

* * *

THE London Stake MIA held their annual Youth Camp at Looe in Cornwall this year. It was held during one of the wettest weeks of the summer, but this did not dampen the spirits of all those who attended.

The boys were able to take part in expeditions for the Duke of Edinburgh's Award and they were all successful in completing the tasks set them at the camp.

The highlights of the week were an evening spiritual meeting, held in the marquee during a howling gale, and a talent show on the evening before camp was struck.

* * *

THE Hull District held their "Roadshow" recently and members from York, Beverley, East and West Hull participated.

The theme of the show was "Our Town", and what a lot of strange things were learned about "our town."

Sisters of the Irish District Relief Society photographed in the grounds of "Redhill," the beautiful Irish Mission Home.

The applause and laughter were a good indication of the performances. After the show, hamburgers were served, and later the young people danced to the music of John Ludkin's Rock 'n' Roll Group.

More than 150 members and friends attended the evening.

* * *

THE week the youth of Bonnyrigg Branch spent at a camp at Innerleith on the Tweed River will be remembered for a long time. Brother and Sister John Porteous were the camp supervisors, and such was the organisation that the full cost for six days, including all meals, was £1.

The weather was as usual, high winds and rain, but camp morale was also high.

* * *

THE Donegall Giants started like any other baseball team in the mission field. A pair of Elders (Elders Ellis and Christensen) looked around for a group of boys wanting something to do; told them about their MIA programme and the baseball league, and the proposed trip to Scotland.

The team really got under way when some of the boys were baptised and began to attend church regularly. Then the team was formed and a series of play-off matches were held.

Only one team came anywhere near beating the Donegall Giants, and they were a group of 17-18 year olds in the Central Belfast District.

Finally came the trip to Scotland and a round of matches that ended with the Giants bringing home the victor's cup.

The team: Patrick Hamilton Morrison, Archibald Maginnes, Desmond Morgan, Jerry Monaghan, John McCandless, Robin Boyd, Peter Rafferty, Robert Keenan, Sammy Livingston, David Stewart and Brian Guiney. Managers: Billy Braund and Bobby Morrison.

* * *

ON Saturday, September 8, an international "Focus on Fashion" was presented by the British Mission at the Hyde Park Chapel. Over 500 people were entertained, including several women's clubs and organisations from the London area. The fashions were impressively portrayed by twenty-four models from the London Stake and British Mission.

Each outfit was colourfully described by special guest, Sister Elaine Cannon, of the MIA General Board. Following a special musical talent show, Sister Cannon spoke to the group on "Becoming your Best."

The fashion show ended with an international flavour, as newly-baptised members representing nine countries displayed costumes from their native lands.

* * *

ENGAGEMENT: Victor Leonard Leslie Speake, of the Southampton Branch, to Joyce Dorothy Alexander, of the Winchester Branch.

Elder Roy Chapman, Senior Aaronic Priesthood Co-ordinator of the South-West British Mission, of Michigan, U.S.A., to Julie Gwendoline Talbot, of the Southampton Branch.

BIRTH: To Philip and Margaret Green, of Birmingham Ward, Leicester Stake, a son, Martin Philip, on September 1.

To David and Terry Boulton, of South London Ward, London Stake, a daughter, Tina, on August 25.

Testimony (cont.)

but I looked forward to a good friendly argument. When I met Elders Bennion and Kirk, I was immediately taken with their obvious sincerity and listened to their messages. I felt that this was no "wishy-washy" stuff. This was something worth having if only I could acquire faith.

After our talk I invited them to call again when next they were in our area and on parting they gave us a copy of *The Book of Mormon*, which I promised to read although I still could not believe in God or in a visitation on the American continent, however I had enjoyed the discussion and wanted to meet the Elders again.

During the next couple of days I thought often of what they had said, until one night after the rest of my family had gone to bed, suddenly without any conscious realisation of it, I knew without any shadow of doubt that God did really exist. I could not explain this feeling, logic, reason, rationalisation were useless regarding this sudden intuitive knowledge I had that God lived. I felt compelled to write to Elder Bennion there and then. I asked him to come and see us as soon as he could, and to pray for us so that I might receive understanding of the Gospel and as to the righteousness of the tenets of the Mormons.

After my acceptance of God, I prayed as best I could, with real humility, I asked God to give me some understanding so that I might learn in time how to follow His way. Of course nothing spectacular occurred, but I continued to pray regularly and I found that gradually there grew within me a peace of mind such as I had never had before. I found that I could understand and accept the *Bible* and *The Book of Mormon*. When the Elders came again my mind was made up. The few queries I had were dispelled as I spoke. On two occasions I found that the answers to doubts were actually present in my mind even as I voiced my questions to the Elders, and I found myself in the unusual position of answering my own questions.

After a further meeting with the Elders, my wife and I decided to be baptised and we were received into the Church of Jesus Christ of Latter-day Saints.

Since then, my life has been completely changed. No more quarrels, no more craving for drink; we have harmony in the home and my children and I pray together every evening. Our happiness was added to when three of my daughters were baptised and confirmed by Elders Brimhall and Bennion.

My eldest son is away from home at school and we only see him for part of the week-ends, but the Elders have met him and I pray that they will contact him in Dumfries and show him the way to live and let him hear their wonderful message. I know that before long he, too, will also join the Church and thus unite the family.

My two youngest children are under baptismal age, but they are already staunch Mormons.

Words are inadequate to express my feelings, but I thank God for giving me the chance to accept His word.

JOHN and MARGARET MURRAY,
Kirkconnel, Dumfrieshire

MISSIONARY ACTIVITIES

British Mission

ARRIVALS :

August 21, 1962
James Maurice Clayton, from Salt Lake City, Utah, to Garden City.
Dennis Richard Cullimore, from Pleasant Grove, Utah, to Garden City.
Kenneth Robert Cutler, from Salt Lake City, Utah, to North London.
Wilma George, from Weiser, Idaho, to North London.
Jerry Allison McMullin, from Salt Lake City, Utah, to Dartford.
Nita Lewis, from Oakley, Utah, to Romford.
James H. and Bertha Newton, from Salt Lake City, Utah, to Rochester.

September 18, 1962
Paul Wendell Ahlstrom, Jr., from Idaho Falls, Idaho, to North London.
Gary Hardy Lambert, from Salt Lake City, Utah, to South London.
Lyman Wynn Sparks, from Kaysville, Utah, to Catford.
Robert Barton Talbot, from Pocatello, Idaho, to Wembley.
Thomas Clayton Turner, Jr., from Mesa, Arizona, to Catford.
Kent McNeil Wright, from Salt Lake City, Utah, to North London.
Winifred Wright, from Los Angeles, California, to Dover.
John H. Wright, from Salt Lake City, Utah, to Kingston.

RELEASES :

September 6, 1962
James R. Pearce, from Salt Lake City, Utah. Districts laboured : Wales, Croydon, Essex. (Travelling Elder, Supervising Elder of West London, worked at Temple.)

September 13, 1962
Douglas R. Jackson, from Salt Lake City, Utah. Districts laboured : Nottingham, Hyde Park, Dover. (Travelling Elder, Supervising Elder of Runnymede, Mission Secretary.)

September 14, 1962
Paul R. Thomas, from New Jersey. Districts laboured : Ipswich, Central London, Hyde Park, East London, Temple. (Travelling Elder, Supervising Elder of North London, Rod of Iron Group.)
Kenneth W. Schofield, from Spring City, Utah. Districts laboured : North London, Temple, Southend, Rochester.
Jeffrey R. Holland, from St. George, Utah. Districts laboured : Norwich, Winchester. (Travelling Elder, Supervising Elder of Croydon, Zone Counsellor.)
Sandra Bonsteel, from Los Angeles, California. Districts laboured : Mission Home, Croydon, Bromley, Royal Windsor, Dover.
Richard P. Dunn, from Oakland, California. Districts laboured : Ipswich, Central London. (Travelling Elder, Supervising Elder of Temple, and Croydon, special assignment Hyde Park Chapel.)
Stephen H. Bennett, from Salt Lake City, Utah. Districts laboured : Birmingham, Hyde Park. (Supervising Elder of Dover, Zone Counsellor.)
Richard C. Webb, from Ogden, Utah. Districts laboured : Coastal. (Travelling Elder, Supervising Elder of Rochester, Zone Counsellor.)
Milton K. Hardman, from Salt Lake City, Utah. Districts laboured : Coastal, Winchester, Essex, Dover, Bromley. (Supervising Elder of Central London, Rod of Iron Group.)
Dilworth A. Nebeker, from Salt Lake City, Utah. Districts laboured : Nottingham, Central London. (Travelling Elder, Supervising Elder of Central London, and of Dover.)

September 20, 1962
Samuel S. Bateman, from Salt Lake City, Utah. Districts laboured : Birmingham, Winchester, North London. (Travelling Elder, Supervising Elder of Dartford, Mission Home.)
Larry J. Ricks, from Idaho Falls, Idaho. Districts laboured : Central London, West London, South Coastal, North London, Rochester, Rod of Iron Group.)

September 28, 1962
Myrtle M. Cunningham, from East Grinstead, Sussex. District laboured : East London, West London, Essex, Chelmsford, Brighton.
Marvetta Shelton, from Salt Lake City, Utah. Districts laboured : Reading, Bristol, Mission Office, Secretary to President.

October 5, 1962
Wallace M. Cook, from Tempe, Arizona. Districts laboured : Bristol, Essex, West London. (Travelling Elder, Rod of Iron Group, Supervising Elder of Catford.)

October 18, 1962
Miles Nelson, from Salt Lake City, Utah. Districts laboured : West London, Reading, South Coastal, Temple, Croydon. (Travelling Elder, Supervising Elder of Southend.)
Vayle Bradford, from Hyrum, Utah. Districts laboured : Bristol, Winchester, Croydon, Dover.

Central British Mission

APPOINTMENTS :

September 9, 1962
Ralph W. Adamson appointed Supervising Elder of Wolverhampton District.

September 14, 1962
Alan M. Cook appointed Supervising Elder of Boston District.
Lance B. Wickman appointed Supervising Elder of Chester District.

September 20, 1962
Claud M. Glazier appointed Travelling Elder.

ARRIVALS :

September 26, 1962
Bruce Norman Cowley, from Blackfoot, Idaho, to Leicester District.
Douglas Clyde Crow, from Palm Springs, California, to West Wales District.
Vaughan Cullimore Croft, from Pleasant Grove, Utah, to Ipswich District.
James Ralph Foneger, from Salt Lake City, Utah, to Ipswich District.
Ronald Allen Funk, from Salt Lake City, Utah, to Leicester District.
John Ridge Hicks, Jr., from Scottsdale, Arizona, to North Birmingham District.
Lawrence Gordon Knudsen, from Salt Lake City, Utah, to Coventry District.
Gayle Lyman, from LeGrande, Oregon, to Newcastle District.
William Blake Sonne, from Short Hills, New Jersey, to Wolverhampton District.
David Elliott Wilson, from Salt Lake City, Utah, to Newport District.

September 28, 1962
Ned James Woolsey, from Salt Lake City, Utah, to Mission House.

RELEASES :

September 6, 1962
Glenn Bruce Stanger, from Idaho Falls, Idaho. Districts laboured : Birmingham, Ipswich, Birmingham, Stafford, Sherwood, Boston. (Travelling Elder, Supervising Elder of Stafford District.)

September 7, 1962
Kathryn Luke, from Lynwood, California. Districts laboured : Potteries, Birmingham, North Birmingham, Chester, Mission Home. (Secretary to the President.)
Judith Ann Nelson, from Pleasant Grove, Utah. Districts laboured : Nottingham, Mission Home, Malvern Hills. (Secretary to the President.)

September 8, 1962
Kenneth Fielding McAllister, from New York, New York. Districts laboured : Bristol, Birmingham, Nottingham, Mission Home.

September 9, 1962
Michael M. Frame, from Cedar City, Utah. Districts laboured : South London, Wales, Leicester, Mission Home, Birmingham, Mission Home. (Travelling Elder, Supervising Elder Birmingham District, Mission Accountant).
Richard M. Montgomery, from Ogden, Utah. Districts laboured : Temple District, Norwich, Coventry, Malvern Hills, Wolverhampton. (Supervising Elder Wolverhampton District).

September 14, 1962
George Paul Weggeland, from Salt Lake City, Utah. Districts laboured : Birmingham, Ipswich, Malvern Hills, Wales, Mission Home, Northampton, Stafford, Mission Home. (Travelling Elder, Supervising Elder Northampton District, Supervising Elder Stafford District, Zone Counsellor, Robin Hood Zone).

September 15, 1962
Lee Squire Longson, from Salt Lake City, Utah. Districts laboured : Birmingham, Coventry, Mission Home, Nottingham, Newport, Mission Home. (Travelling Elder, Supervising Elder Nottingham District, Supervising Elder Newport District, Zone Counsellor Robin Hood Zone, Zone Counsellor Prince of Wales Zone).
James William Martin, from Vernal, Utah. Districts laboured : Wales, Norwich, Potteries, Boston, Chester. (Supervising Elder Boston District, Supervising Elder Chester District).

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Robert Charles Burnett, from Salt Lake City, Utah. Districts laboured : Ipswich, Mission Home, Chester, Boston. (Travelling Elder, Supervising Elder Chester District, Supervising Elder Boston District).

September 21, 1962
Beverly Kay Darley, from Redding, California. Districts laboured : Malvern Hills, Mission Home, Northampton, Chester, Potteries, Mission Home.
Elaine Jolley, from Logan, Utah. Districts laboured : Wales, Stafford, Potteries, Stafford.
Max Paul Brough, from Randolph, Utah. Districts laboured : Norwich, Birmingham, Colverhampeton, Mission Home, Norwich, Merthyr Tydfil, Mission Home, North Wales, Leicester. (Travelling Elder, Supervising Elder Norwich District, Supervising Elder Merthyr Tydfil District).
Herald Pingree Billeter, from Salt Lake City, Utah. Districts laboured : Malvern Hills, Mission Home, Ipswich, Newcastle, Leicester, Boston, Norwich.

Irish Mission

APPOINTMENTS :

September 8, 1962
John T. DeMille appointed Mission Editor, Printer and Publisher
Ovid O'Neal appointed Travelling Elder.
Wayne E. Smith appointed District Leader of Lisburn-Portadown District.
Larry E. Vest appointed District Leader of Isle of Man District.
September 16, 1962
William R. Decker appointed Second Counsellor to the Mission President.

ARRIVALS :

September 3, 1962
Berenice Kinnaird, from Cleethorpes, Lincolnshire, to Londonderry District.

RELEASES :

November 9, 1962
Richard J. Kirk, from Salt Lake City, Utah. Districts laboured : Liverpool, North Manchester, Londonderry, Portadown, Ayr, South Scotland, Dumfries, Mission Home, Dumbarton, North Belfast. (Travelling Elder, Supervising Elder in Dumbarton, Supervising Elder of North Belfast.)
November 23, 1962
Rondo N. Shaw, from Aurora, Utah. Districts laboured : Belfast, Portadown, Ayr, West Dundee, North Belfast, South Belfast, Lisburn-Portadown, Mission Office. (Mission Accountant.)

North British Mission

ARRIVALS :

September 18, 1962
Kenneth Ray Belt, from Bakersfield, California, to Warrington.
Gerald E. Halliday, from Kaysville, Utah, to Warrington.
John Lowell Holbrook, from Salt Lake City, Utah, to St. Helens.
Keith A. Johnson, from Provo, Utah, to East Manchester.
Richard B. McClelland, from Ann Arbor, Michigan, to East Manchester.
Lindsay Milne, from Salt Lake City, Utah, to Warrington.
DeWitt Paul Smith, from Greendale, Wisconsin, to Stockport.
Douglas Jensen Roberts, from Ogden, Utah, to South Manchester.
Donald E. Fawson, from Grantsville, Utah, to Macclesfield.
Reuben D. Palmer, from Hawthorne, Nevada, to Preston.

APPOINTMENTS :

September 11, 1962
Gary W. Lambert appointed Accountant in the Mission Home.
Richard N. Gunnarson appointed Assistant to the President in charge of Auxiliaries.
David Walker appointed District Leader of the South Manchester District.
William Clare Tobler appointed District Leader of the Liverpool District.

RELEASES :

November 2, 1962
Wilford Woodruff Daynes, Jr., from Salt Lake City. Districts laboured : Preston, Liverpool, South Manchester. (Travelling Elder, Supervising Elder of Sunderland, Zone Counsellor, Second Counsellor to Mission President.)
Lynn Claude Hendrickson, from Salt Lake City, Utah. Districts laboured : Durham, Hull, North Manchester, Leeds, Doncaster, St. Helens, Blackburn, Preston, Burnley, Kendal, Wirral. (Travelling Elder.)
Edwin Clair Howes, from Ogden, Utah. Districts laboured : Sheffield, Hull, North Manchester, Newcastle, East Manchester, Stockton. (Travelling Elder, Supervising Elder of the St. Helens District, Zone Counsellor of Zone 1.)
Boyd Drew Morrison, from Downey, Idaho. Districts laboured : Newcastle, Hull, Burnley, Grimsby, Bradford, Warrington, North Manchester.
Richard S. Fearnley, from Salt Lake City, Utah. Districts laboured : Leeds, St. Helens, Newcastle, Sunderland, Burnley, Preston, Lake, Stockport. (Travelling Elder.)
Samuel Neil Gentry, from Cedar, Utah. Districts laboured : Newcastle, North Manchester, Leeds, Preston. (Travelling Elder, Zone Counsellor of Zone 1.)
David Walker, from Bountiful, Utah. Districts laboured : Hull, Durham, Bradford, Preston, Burnley, Sheffield, Lake, South Manchester.

November 16, 1962
John Peter Aldred, from Salt Lake City, Utah. Districts laboured : Sheffield, Liverpool, North Manchester, Leeds, Kendal. (Supervising Elder of Kendal.)
Lynn Welker Logan, from Chula Vista, California. Districts laboured : St. Helens, Liverpool, East Manchester, Newcastle, Grimsby, Burnley, Preston, Wirral.
Gary R. Mcliff, from Salt Lake City, Utah. Districts laboured : Newcastle, Leeds, Lake, Burnley Chester, North Manchester, Sunniside, West Manchester.
Gaylin W. Rollins, from Lyman, Wyoming. Districts laboured : St. Helens, Burnley, Liverpool, Sheffield, Grimsby, Liverpool, St. Helens, East Manchester, Kendal, Preston.
John Robert Garff, from Salt Lake City, Utah. Districts laboured : Preston, Sheffield, Leeds, St. Helens, Bradford, East Manchester.
Ella Robison Fillmore, from Fillmore, Utah. Districts laboured : Durham, Bradford, Newcastle, Burnley, Leeds, St. Helens.

North-East British Mission

ARRIVALS :

August 22, 1962
Guy M. Alder, from Salt Lake City, Utah, to Leeds.
Montie L. Brock, from Salt Lake City, Utah, to Middlesbrough
William F. Smikayne, from West Covina, California, to Grimsby.
John A. Hanson, from Idaho Falls, Idaho, to Bradford.
Lee D. Jensen, from Blackfoot, Idaho, to Sheffield.
Glenn Parker, from Bountiful, Utah, to Leeds.
Jerry V. Peterson, from Montpelier, Idaho, to Leeds.
Robert Bunker, from Las Vegas, Nevada, to Stockton.
Merle Graham, from Desert Hot Springs, California, to Sheffield.
Brian Mark Smith, from West Covina, California, to Gateshead.
Thomas Llwellyn, from Detroit, Michigan, to Bradford.
Frederick Jacobson, from Oklahoma City, Okla. to Stockton.
Lary L. Wadsworth, from Iona, Idaho, to Sheffield.

August 28, 1962
James V. Horton, from Richland, Washington, to Gateshead

APPOINTMENTS :

August 22, 1962
Calvin Fox appointed District Leader of the Blyth District.
Carl Westbrook appointed District Leader of the Bradford District.
William D. Callister appointed Zone Counsellor over Zone III.
Shirley Palmer appointed Mission Recorder.
Phyllis Garver appointed Secretary to the Mission President.
Steven G. Roden appointed in Charge of Programmes.

RELEASES :

October 5, 1962
Garlan Fitzgarrald, from Bridgeport, Nebraska. Districts laboured : Durham, St. Helens, Preston, Leeds, Burnley. (Travelling Elder, South Manchester and Gateshead Districts.)

October 19, 1962
Ronald Dee Hughes, from Orofino, Idaho. Districts laboured : Bradford, North Manchester, Bradford, Leeds, Burnley, Sheffield, Halifax.

October 25, 1962
John Franklyn Watkins, from Pasadena, California. Districts laboured : Liverpool, Sheffield. (Travelling Elder, Supervising Elder of North Manchester District, Mission Secretary.)
Carl J. Westbrook, from Sanford, Colorado. Districts laboured : Liverpool, Preston, Hull, Blackburn, Leeds, Newcastle, Wirral, Preston, Stockton (Supervising Elder of Bradford District.)

South-West British Mission

ARRIVALS :

August 21, 1962
Wallace Floyd Bennett, from Preston, Idaho, to Southampton District.
Kenneth Gordon Driggs, from Castro Valley, California, to Gloucester District.
Richard Amos Escott, from Shelley, Idaho, to Portsmouth District.
Michael D. Esplin, from St. George, Utah, to South Coastal District.
Dennis James Michaelson, from Logan, Utah, to Guildford District.
George Martinus Pederson, from Ogden, Utah, to Bristol District.
Dwane J. Rooks, from Blackfoot, Idaho, to South Coastal District.

RELEASES :

September 7, 1962
Timothy F. Thomas, from Salt Lake City, Utah. Districts laboured : South Coastal, Temple, Central London. (Travelling Elder, Supervising Elder of Plymouth, Mission Secretary.)
David S. Miller, from Salt Lake City, Utah. Districts laboured : Plymouth, North London, South Coastal, Bristol. (Travelling Elder.)
Ronald H. Olson, from Ogden, Utah. Districts laboured : Temple, South London, South Coastal. (Travelling Elder, Supervising Elder of South Coastal, Assistant to President.)

September 8, 1962
Wynn W. Call, from Afton, Wyoming. Districts laboured : South Coastal, Rochester, Oxford. (Travelling Elder, Supervising Elder of Oxford District.)
David W. Dickenson, from Logan, Utah. Districts laboured : South Coastal, Central London, Bromley. (Supervising Elder of Royal Windsor District.)

September 14, 1962
Douglas M. Schaerrer, from Provo, Utah. Districts laboured : Norwich, Croydon, South Coastal. (Travelling Elder, Supervising Elder of Reading District, Zone Counsellor.)

September 19, 1962
Noel D. Luke, from Twin Falls, Idaho. Districts laboured : Bristol, West London, Essex, Guildford District.

September 27, 1962
Melvin D. Wilkey, from Nephi, Utah. Districts laboured : Croydon, Temple, Southampton, Gloucester.

APPOINTMENTS :

August 5, 1962
Carl Palmer appointed Zone Counsellor.
C. Burton Stohl appointed Zone Counsellor with special assignments.
Gordon Thomas appointed Mission Secretary.
Scott Romney appointed Travelling Elder.
Donald Clynick appointed Supervising Elder of Gloucester District.
Diane Dorsteler appointed Travelling Sister.
Karin Nelson appointed Travelling Sister.

August 20, 1962
John Stokes appointed Supervising Elder of Bristol District.

September 6, 1962
Scott Romney appointed Suoervising Elder of Oxford District.
David Stayner appointed Supervising Elder of Royal Windsor District.
Mary Ellen Chadwick appointed Editor of the *Vision.*

"I DON'T care what a man's character is ; if he's my friend, a true friend, I will be a friend to him and preach the gospel of salvation to him, and give him good counsel, helping him out of his difficulties.

"Friendship is one of the grand fundamentals of Mormonism ; it is designed to revolutionise and civilise the world, and cause wars and contentions to cease and men to become friends and brothers."

—Joseph Smith

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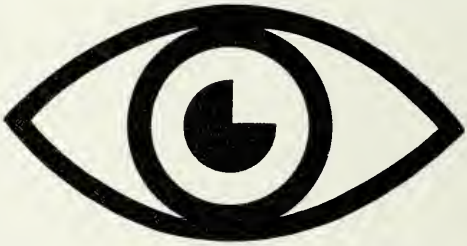

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